



CENTRAL ASIAN JOURNAL OF SOCIAL SCIENCES AND HISTORY

Journal homepage: <https://cajssh.centralasianstudies.org>



Analysis of the Concept of "Wahdat Ul-Wujud" in the Mystical and Mystical Views of Ibn Arabi

Akhrorjon Azamovich Mirzaev

Ferghana Polytechnic Institute "Social Sciences and Sports" Senior Lecturer

Abstract:

This scientific article discusses the emergence of the concept of "Wahdat ul-Wujud" in the Sufi views of Abu Bakr Muhammad ibn Arabi, the teaching that influenced the emergence of the concept of "Wahdat ul-Wujud", as well as the views of medieval religious scholars discussed this concept.

ARTICLE INFO

Article history:

Received 09-Sep-23

Received in revised form 15-Sep-23

Accepted 30-Oct-23

Available online 20-Nov-2023

Key word: Islamic religion, Greek philosophy, Absolute Spirit, Neoplatonism, Ibn Khaldun, Ibn Taymiyyah.

INTRODUCTION

Studying the historical stages of Sufism, the religious-mystical, mystical-philosophical views of its great representatives are gaining relevance in the world. Through this, the true essence of Sufism - social justice, friendship and divine love, on the basis of focusing on quiet purity, against evil, violence, depravity, wars, religious extremism, fanaticism, religious-Islamic stability, social brotherhood, the need to promote the ideas of tolerance, commonwealth, and love is increasing.

Islam is primarily a religion of peace and friendship, harmony and solidarity, knowledge and enlightenment. We should never forget this supreme truth. [1]

LITERATURE ANALYSIS AND METHODOLOGY.

After the religion of Islam became the only powerful ideology in the Islamic world, "wahdat ul-wujud" appeared as a strong intellectual doctrine, which expresses the desire of the Almighty to manifest his beauty, power and qualities. Wahdat ul-wujud, which literally means physical existence in Arabic, is a widespread trend in the philosophical views of the peoples of Eastern countries, Central Asia, and India. Wahdat ul-wujud means the unity of existence and having the consciousness of knowing that

there is no existence other than Allah. According to the concept of unity of existence, everything is nothing but various manifestations, appearances, imaginations and manifestations of God, who is an odd existence. The essence of unity is discovered with pleasure, known and observed through living.

The emanational doctrine of Neoplatonism, present in the philosophy of antiquity, had a significant impact on the doctrine of existence. Because Neoplatonism itself was created as a philosophical doctrine in the 3rd-4th centuries AD, and they sought to connect Eastern philosophical teachings with Greek philosophy. In fact, Neoplatonism was created as a result of the synthesis of Plato, Aristotle, Pythagoreans, Egyptian religion and Hindu philosophy. In 270, Porphyry, the representative of the Roman school founded by them, enriched Neoplatonism with the idea of God's presence in the universe in his work "On the Mysteries". The main philosophical content of Neoplatonism was the idea of Wholeness, which is the highest point of the hierarchy of being. This idea is based on Plato's triad "Wholeness-Mind-Soul". Wholeness is the essence of all essences and creates intelligence. Aql(nus) creates the soul (petokhe). The soul exists in two forms: the lower soul and the higher soul. The lower soul lives in pursuit of martyrdom. And the Supreme Soul is created by the gods. As a result of joint efforts of the mind and the soul, the higher soul is freed from the shackles of matter. In general, the doctrine of wahdat ul wujud served as spiritual food for the works of many Eastern poets and thinkers. In particular, the attitude towards man rose to the level of attitude towards Allah. It was this doctrine that, in its social essence, served as an influential tool for the most advanced poets and thinkers in promoting the ideas of humanity, nationalism, appreciation of life in the material world, calling for an appreciation of the human being, the material world, real life in it.[2]

The doctrine of "vahdat ul-wujud" (unity of existence), which is a unique strong intellectual movement in the Islamic world, was actually formed based on the views of the famous Shaykh Kabir Muhyiddin Ibn Arabi (1165-1240). related to the name. Ibn Arabi was originally born into an official Arab family in Spain. But he devoted his whole life to the development of knowledge and enlightenment, especially his multi-volume Futuhoti Makkiya (The Discovery of Mecca) and Fusus ul-Hikam (The Jewel of Wisdom) brought him fame. The Great Sheikh spent the end of his life in Makkah, and his grave is in Shami Sharif. According to the theory of Wahdat ul-Wujud, the universe arose from the desire of the Supreme Being, Haqq, to manifest his beauty, power, and attributes. In other words, the Almighty God created Bor for self-knowledge. Existence is like a mirror, and the beauty of truth and knowledge is reflected and polished in it. From this comes the idea of tajalli, which is an important part of this teaching. The Absolute Spirit is the soul of the universe, all change, movement, conflict and action in the universe, the movement of matter, the interrelationship of bodies, balance and regulation, order, growth and decay - the Truth in all. The Most High has a presence and a command. All things, from the smallest particle of existence to the universe, are under the control and management of the Absolute Spirit. On this basis, the whole universe exists with the participation of the one Spirit Absolute, and existence exists only in dependence on the Spirit Absolute. Therefore, the real and eternal being is Him Himself, and the material world is not eternal, it is only a fantasy of the mortal or Absolute Spirit.

Thus, unity is oneness, unity is characteristic of the Supreme Truth, and the universe is one with this one Spirit, the Absolute. Therefore, "vahdat ul-wujud" means the only body of the Pure One who is free from materiality, shape and form, but is constantly with the worlds that He is a people, covers the essence of these worlds, and is the environment for them.

The dictionary meaning of the concept "Wahdat ul-Wujud" means the unity, solitude, unity of existence. This teaching is explained in connection with the name of Ibn Arabi. But the Great Sheikh himself did not use this phrase in his books. Therefore, the question of the origin of the term "Wahdat ul-Wujud" remains open. Researchers explain it in the same way as the Neoplatonist idea of *tajalli*, and interpret it as Gnosticism and Christian philosophy. The direct basis of "Wahdat ul-Wujud" is the metaphysical and theological teachings of the Sufis, as well as the word and philosophy.

The term "Wahdat ul-Wujud" means "unity of existence". However, it should be understood not in the sense of "unification of existence" or "the cohesion of all things and things around one entity", but in the sense of "unity of existence (existence)". Only then this concept will not represent the pantheism of the Western philosophy, but the essence of the pantheistic doctrine of Islam in the East - *wahdat ul-wujud*. Although the primitive forms of the idea of *wahdat ul-wujud* were reflected in the views of the first scholars - Bayazid Bistami and Mansur Halloj, after almost four hundred years, a perfect and independent theory (or was recognized as *'imat'*), it was scientifically and theoretically based as a result of research in this field by Sheikh Akbar - Muhyiddin ibn al-Arabi. [3]

Commenting on Ibn Taymiyyah and Ibn Khaldun's critical views on Ibn Arabi's teachings, scholar Dilorom Salahi also gives the following opinions in his book "Sufism and Artistic Creation": He thinks in terms of constant dialectical changes in the universe, which is the Supreme Truth and his creation. Arif reaches the Truth, feels that the Truth is expressed in the universe with all its names and attributes, and feels the process of constant change and conflict. According to Ibn Arabi, the universe is a tool that reflects the harmony of the names and attributes of the Absolute, and there is absolutely no way to understand its essence. The Absolute is the only Being, and the material world or the universe is a weak shadow, a ghost (*ash-shabah*) of it, without any value or choice. At the same time, the Absolute reflects its qualities in its materialized names (i.e. existence) and thereby fully manifests its perfection," [4] he writes.

According to the well-known mystic scientist N. Kamilov, the great mystic Farididdin Attar expressed the ideas of "Wahdat ul-Wujud" in his works before the books of his younger contemporary, Ibn al-Arabi, were distributed in Khorasan, Iran. From this point of view, Farididdin Attar can be considered one of the founders of the doctrine of "Wahdat ul-Wujud" [3]. This opinion can be supported without hesitation. Indeed, although the doctrine of "*wahdat ul-wujud*" is associated with the name of Ibn al-Arabi in the history of mystical philosophy, it is correct to look for its ideological roots in the views of Attar and even earlier thinkers. will come. Jalal al-Din Rumi, a younger contemporary of Ibn al-Arabi, is no exception. Because Rumi also interpreted the doctrine of *wahdat ul-wujud* in his own way [6-11].

According to the doctrine of "Wahdat ul-Wujud", the reason for the creation of existence is the action of the Absolute (God), who stands above some universe and is independent, the product of creation, in other words, self-awareness and self-realization. -self-knowledge, *Mobiat* (al-akhadiyyah), is the unity of the created being (al-khalq). Such an analysis awakens the desire for the infinite, boundless Absolute (Allah) and an abstract imagination, which is interpreted as the unity of the universe, "manifestation (*tajjali*) of God."

CONCLUSION

Based on the above, the Great Sheikh believes that it is impossible to fully know the essence of Allah, because it belongs to the world of plurality. The image of the Creator (Allah) appears in our imaginations according to his teaching: "We create him", "He portrays himself for us, in our medium", he says [5]. Thinking in the spirit of Sufism, God is known with the help of mental enlightenment,

which is higher than emotional and intellectual knowledge. Based on the concept of "Oneness of God" of "Wahdat ul-Wujud", it is above all things, in the mind of God, spirit and it exists as an idea, it believes that it arises there and returns to it. The universe is the outer side of that one being, and Allah is the inner side. God is absolute from any signs and members, he is only the basis of all existence. "Wahdat ul-wujud" occupies the main place in Ibn Arabi's teaching.

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